

इदं मह्यं मदुरिति

॥ १० ॥

This word is pleasant for me.

ते वृक्षाः सह तिष्ठति

॥ ११ ॥

These men of selected merits sit together.

पाकं बलिः

॥ १२ ॥

The man of guard give food to others.

शकं बलिः

॥ १३ ॥

A mighty king gives gift and sacrilic.

अथैतथ खदिरो ध्रुवः

॥ १४ ॥

The man having well-established position in heroes be men of firm intention.

अरदुपरम

॥ १५ ॥

O man be free from violence.

शयो हतैव

॥ १६ ॥

The inactive enemy is like dead.

व्याप पूरुषः

॥ १७ ॥

God is All-pervading.

अद्वहमित्यां पूर्षकम्

॥ १८ ॥

There should be efficiency in florished knowledge.

अत्यर्धर्च परस्वृतः

॥ १९ ॥

O most praiseworthy one, you guard the man of guarding power.

दौव हस्तिनौ दृती

॥ २० ॥

There should be two hides of elephant.

॥ १३२ ॥

HYMN 132

आदलाबुकमेककम्

॥ १ ॥

This unsinking one is firmly established.

अलाबुकं निखातकम्

॥ २ ॥

That unsinking God is one and only one.

कर्करिको निखातकः

॥ ३ ॥

That all-creating God is firmly established.

तद् वात उन्मथायति

॥ ४ ॥

That God like wind shakes every thing.

कुलायं कृणवादिति

॥ ५ ॥

God makes the rehabilitating places, it is known.

उग्रं वनिषदाततम्

॥ ६ ॥

This man should attain All-pervading and strong one.

न वनिषदनाततम्

॥ ७ ॥

One should not attain whatever is not pervasive.

क एषां कर्करी लिखत्

॥ ८ ॥

Who among these men do play flute?

क एषां दुन्दुभिं हनत्

॥ ९ ॥

Who among them do beat drum?

यदीयं हनत् कथं हनत् ॥ १० ॥

If he beats it, how will he beat?

देवी हनत् कुर्वन् ॥ ११ ॥

If a lady beat it, is a surprise.

पर्यागारं पुनःपुनः ॥ १२ ॥

Then she will beat it in every house again and again.

त्रीण्यष्टस्य नामानि ॥ १३ ॥

There are three names of fire which possesses burning and heating power (Ushtra).

हिरण्य इत्येकं अत्रवीत् ॥ १४ ॥

One is gold or shining sun, it is said by some ones.

द्वौ वा ये शिशवः ॥ १५ ॥

Two are the speedier ones-the fire and lighting.

नीलशिखण्डवाहनः ॥ १६ ॥

One, the fire is Nilshikhundbahanah, the bearer of black flames and smokes.

॥ १३३ ॥

HYMN 133

N.B. :—This hymn is a little enigmatic. But there seems no obscurity in it. Here it is apparent that a maiden has been addressed here. That is not maiden as generally it is thought. The maiden is here the symbol of immaturity of knowledge. If for a time being it be accepted that here is same smell of sexuality even then there should not be any

hesitation in explaining it. If a virgin girl is married to a suitable man he can tell her any thing of sexual nature and that would not be treated obscene. That will be taken only as the science of sex.

वित्तौ किरणौ द्वौ तावा पिनष्टि पुरुषः ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ १ ॥

Two rays, the heaven and earth are spreaded by Divinity. The man, i.e. the soul touches them. O maidan, it is not so as you O maiden, fancy it.

मातुष्टे किरणौ द्वौ निर्वृत्तः पुरुषानृते ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ २ ॥

2. The manifestation of the two observer and the observable in this world have come materialized from the All-pervading God (Purusha) who is your creator. O maiden it is not so as you. O maiden, fancy.

निगृह्य कर्णिकौ द्वौ निरायच्छसि मध्यमे ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ३ ॥

O Divine Power, you are an intermediate agency (Madhyame). You keeping them under your control unite two *Karuakau*, the causes (soul and matter) together. O maiden ...fancy.

उत्तानायै शयानायै तिष्ठन्ती वाव गूहसि ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ४ ॥

O Divine Power. You standing as an intermediate agency cover or restore the matter for both the stages—the heterogeneous (Uttanayai) and homogenous (Shayanayai) O maiden-...fancy.

श्लक्ष्णायां श्लक्ष्णिकायां श्लक्ष्णमेवाव गूहसि ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ५ ॥

As do the wife and husband, O Divine Power, You cover the subtle matter in the liminous subtle ones. O immature girl, it not so as you. O girl...fancy.

अवक्ष्णमिव भ्रंशदन्तलोममतिं हृदे ।

न वै कुमारि तत् तथा यथा कुमारि मन्यमे ॥ ६ ॥

As the dirty things are thrown in the pools having inside the hair, dirt etc so the grass-matter falls in the space which is full of hair-like rays. O immature maiden it is not so as you, O maiden.....fancy.

Note:—Here I did not interpret the hymn in the context of talk between an married lady and her husband at the time of consumation. That is too clear.

॥ १३४ ॥

HYMN 134

इहेत्थ प्रागपागुदगधराग्—अरीलागुदभत्सथ ॥ १ ॥

Here, thuse in east, in west, in north and in south is present God who dispels away the tendency of violence.

इहेत्थ प्रागपागुदगधराग्—वत्साः पुरुषन्त आसते ॥ २ ॥

Here, thus in west and in south the children promising to be men are standing together.

इहेत्थ प्रागपागुदगधराग्—स्थालीपाको वि लीयते ॥ ३ ॥

Here, thus in east, in north and in south the cereal preparation for Yajna is available or the world matured in time is to dissolve.

इहेत्थ प्रागपागुदगधराग्—स वै पृथु लीयते ॥ ४ ॥

Here, thus in east, in west, in north and in south that food is availbale in plenty or the grass one is to embrace annihilation.

इहेत्य प्रागपागुदगधराग्—आष्टे लाहणि लीशार्थी ॥ ५ ॥

Here, thus in east, in west, in north and in south the initiative wisdom spreads multiplying.

इहेत्य प्रागपागुदगधराग्—अदिल्ली पुच्छिलीयते ॥ ६ ॥

Here, thus in east, in west, in north, in south the wisdom dealing with worldly affairs become free from hindrances.

॥ १३५ ॥

HYMN 135

भुर्गित्यभिगतः शलित्यपक्रान्तः फलित्यभिष्टितः ।

दुन्दुभिमाहननाभ्यां जरितरोऽधामो दैव ॥ १ ॥

Bhug thus means that God is the protector and is before all; *Shal* thus means that God is impeller and He is over powering all; *Pha!* thus means that God is dispenser of justice and he pervading all. O devotee. O man desirous of God, let us beat the drum with two beats.

कोशविले रजनि ग्रन्थैर्धानमुपानर्हि पादम् ।

उत्तमां जनिमां जन्यानुत्तमां जनीन् वर्त्मन्यात् ॥ २ ॥

As in the night there is cleft for keeping safe gold etc, as there is the tie for securing things, as there is shoe for safty of foot, so you O men attain in this world the beauty, excellent movement and created objects,

अलाबूनि पृषातक्रान्यश्वत्थपलाशम् ।

पिपीलिकावटश्वसो विद्युत्स्वार्पणशफो

गोशफो जरितरोऽधामो दैव

॥ ३ ॥

O devotee, O man desirous of God, let us be upto attain the benifit of the trees: =Alabu, Prishatak, Ashvath, palasha, Pipilika, Vatashvasa, Yidyut, Svaparna shafah and Goshafah.

वी॒मि दे॒वा अ॒क्रंस॒ताध्व॒र्यो क्षि॒प्रं प्र॒चर॑ ।

सु॒स॒त्यमि॒द् गवा॑म॒स्यासि॑ प्र॒सु॒दसि॑

॥ ४ ॥

These enlightened men are rushing forward in their undertakings; O Adhvaryu priest, you swiftly glide on and become delighted. Let this word of devotees be as true as anything.

प॒त्नी यदृ॑श्यते प॒त्नी यक्ष्य॑माणा ज॒रित॒रोऽथामो॑ दै॒व ।

हो॒ता वि॒ष्टमे॒न ज॒रित॒रोऽथामो॑ दै॒व

॥ ५ ॥

Where the wife is beheld respected there O devotee. O man desirous of God, we rise up in all aspects and spheres and you are the giver of gift with special generosity. O devotee, O man desirous of God, we rise up around.

आदि॑त्या ह ज॒रित॒रङ्गि॒रोभ्यो॑ दक्षि॑णाम॒नय॑न् ।

तां ह॑ ज॒रितः॑ प्र॒त्याय॑स्तामु॒ ह ज॒रितः॑ प्र॒त्याय॑न् ॥ ६ ॥

The celibate men, O devotee have brought the bounty of Yajna for the priests and learned men engaged in yajnas, O devotee they have got that bountee and they have really got that bountee,, O devotee.

तां ह॑ ज॒रित॒र्नः॑ प्र॒त्यगृ॑ष्ण॑स्तामु॒ ह ज॒रित॒र्नः॑ प्र॒त्यगृ॑ष्णः ।

अह॑नै॒तरसं॑ न॒ वि चे॒तना॑नि॒ यज्ञा॑नै॒तरसं॑

न॒ पुरो॑गवा॑मः

॥ ७ ॥

O devotee, these learned men have accepted that bountee for us and You, O devotee, it is sure, you bring that. Let us, in foremost position, attain the broad-based activity, consciousness and the intents of Yajna.

उ॒त श्वे॒त आशु॑प॒त्वा उ॒तो प॒द्याभि॑र्य॒विष्ठः॑ ।

उ॒तेमा॑शु॒ मानं॑ पि॒पति॑

॥ ८ ॥

O men, swift in action and understanding, the luminous and mighty sun with its courses and operations attains place under its purview swiftly.

आदित्या रुद्रा वसवस्त्वेनु त इदं राघः प्रति गृष्णीक्षक्षिरः
इदं राघो विश्व प्रष्टु इदं राघो बृहत् पृथु ॥ ९ ॥

O man of wisdom and austerity, the men of high attainments know as *Adityas*, *Rudras* and *Vasus* adhere to you. You accept this liberal gift. This bountee is spreading, powerful and it is large and vast.

देवा ददत्वासुरं तद् वो अस्तु सुचेतनम् ।
शुष्मा अस्तु दिवेदिवे प्रत्येव गृभायत ॥ १० ॥

O men, let the learned men give you the vitality concerned with vital breaths, let there be active consciousness you grasp it and may it be useful for you every day.

त्वमिन्द्र शर्मरिणा हव्यं पारावतेभ्यः ।

विप्राय स्तुवते वसुवर्नि दुरश्रवसे वह ॥ ११ ॥

O mighty ruler, you vouchsafe shelter and food for the people living far and wide. You give the man of prayer and knowledge plentiful wealth to drive away disame.

त्वमिन्द्र कपोताय च्छिन्नपक्षाय वञ्चते ।
श्यामाकं पक्वं पीलुं च वारस्मा अकृणोर्वहः ॥ १२ ॥

O mighty ruler, you give the trembling dove whose wings have been rent and torn the ripe corn of *Shyamaka* and *Pilu* fruit and water etc.

अरंगरो वावदीति त्रेधा बद्धो वरत्रया ।

इरामह प्रशंसत्यनिरामपं सेधति ॥ १३ ॥

The perfectly wise man trapped in thrice (in name, birth and locality, with the string of worldly bondage speaks frequently

—he commends the good corn and deprecates the grain of scorn.

॥ १३६ ॥

HYMN 136

यद्रस्या अंहमेघाः क्रुधु स्थूलमुपातंसत् ।

मुष्काविदस्या एजतो गोशफे शकुलाविब ॥ १ ॥

When the king crushes the minor and major offence of this subject which may get exterminated through violence and offence the thief man and woman tremble in fear as the two fishes in the dig of cow-hoofs

यदा स्थूलेन पससाणौ मुष्का उपावधीत् ।

विष्वञ्चा वस्या वर्धतः सिकतास्वेव गर्दभौ ॥ २ ॥

When the king in the eye of law and justice by his administration punishes these man and woman thieves all the pairs of men and women who are praisable and under good control of the king flourish as the two asses in the place covered with sands.

यदल्पिकास्वल्पिका कर्कन्धूकेव पद्यते ।

वासन्तिकमिव तेजनं यन्त्यवाताय वित्पति ॥ ३ ॥

When the subject of small kingdoms fall in the fire of great troubles the awaking as may be found in spring season is welcomed by the great men.

यद् देवासौ ललामगुं प्रविष्टीमिनमाविषुः ।

सकुला दैदिश्यते नारी सत्यस्याश्विभुवौ यथा ॥ ४ ॥

As the learned men enters into the process of delicacy of justice and as the woman having children preaches the truth confirmed by eyes so the king should do likewise.

महानग्न्युत्पिप्नद्धि मोक्षदस्थानासरन् ।

शक्तिक्कानना स्वचमशकं सक्तु पयम ॥ ५ ॥

The great man should satisfy the two fires, the fire of Yajna and the fire of stomach, should not hesitate in passing through the difficult and troublesome places. We full of capabilities and capacity fine good food and flour of fried corn and barley.

महानग्न्युत्पिप्नद्धि मोक्षदस्थानासरन् ।

यथा तव वनस्पते निरघ्नन्ति तथैवेति ॥ ६ ॥

The great men have under their control the two fires and also the *Uluhala* and say...As in this fire (Vanaspati) people burn everything so they do in the matter of knowledge.

महानग्न्युप ब्रूते अष्टोऽथाप्यभूभुवः ।

यथैव ते वनस्पते पिप्नद्धि तथैवेति ॥ ७ ॥

The great man ripe in thought and purifier of all the impurities satisfying the both of fires says.....As a man fills up the fire with oblations so he should do in the matter of knowledge.

महानग्न्युप ब्रूते अष्टोऽथाप्यभूभुवः ।

यथा ययो विदाह्य स्वर्गे नमवदह्यते ॥ ८ ॥

The great man ripe in thought free from impurities satisfying both the fires says.....As the learned man burning his life through hardship burns the string of bondage in salvation so should do all the men.

महानग्न्युप ब्रूते स्वमावेशितं पसः ।

इत्थं फलस्य वृक्षस्य शूर्पे शूर्पे भर्जेमहि ॥ ९ ॥

The great man satisfying both the fires (the Yajna fire and the fire of stomach) says in the affairs of kingdom attained

through good movement.....Thus let us find the winnowing basket of nice fruit multiplied by another winnowing basket-

महानग्नी कृकवाकं शम्पया परि धावति ।

अयं न विद्व यो मृगः शीर्ष्णा हरति घाणिकाम् ॥ १० ॥

The great man through these fires and through the nail of axle makes the man of artificial voice run away. Now we know that he is that fool who through his head robs the kingdom.

महानग्नी महानग्नं धावन्तमनु धावति ।

इमास्तदस्य गा रक्ष यभ मामद्वयौदनम् ॥ ११ ॥

The great man runs after these two fires moving fast and the man of great proninence follows the quick-knowing learned man. O strong man, you guard these cows. O just man, you feed me with food.

सुदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम् ।

कुमं पीबुरो नवत् ॥ १२ ॥

O good one, O great one, a man through you and through these fires checks a dig in the society and let the man strong in his limbs and parts attain unity.

वशा दग्धामिमाङ्गुरि प्रसृजतोऽग्रतं परे ।

महान् वै भद्रो यभ मामद्वयौदनम् ॥ १३ ॥

O statesmen, you like the burnt finger throw away the policy though strong yet fruitless. The great man does good of all. O man of justice, you feed me with food.

विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम् ।

कुमारिका पिङ्गलिका कर्द भस्मा कु धावति ॥ १४ ॥

O people the great man free from arrogance through and through powerful fires checke the digging at social order as the beautiful girl with ashes cleans the mud on the earth.

महान् वै भद्रो विल्वो महान् भद्र उदुम्बरः ।

महाँ अभिक्त बाधते महतः साधु खोदनम् ॥ १५ ॥

The great man doing good of all is benevolent like the *Vilva* tree and benevolent like the *Udumbara* tree. O famous one, great man through fires check the dig at society.

यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत् ।

तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुद्धमुद्धरेत् ॥ १६ ॥

As the beautiful strong maiden welcomes the spring season, as a man seves his fiinger in hot oil-vessel so the king should save the pure pious man from fallen troubles.

सू० १३७ ॥ ऋषिः—१ शिरिम्बिठिः; २ बुधः; [३ वामदेवः] ४-६

ययातिः; ७-११ तिरश्ची [राङ्गिरखो] द्युतानो वा; १२-१४ सुकक्षः ॥

देवता—१ अलक्ष्मीनाशनम्; २ विश्वदेवा ऋत्विक्स्तुतिर्वा; [३ दधिक्राः;]

४-६ सोमः पवमानः; ७, ८, १०-१४ इन्द्रः; ८ (चतुर्यः पादः) मरुतः

९ इन्द्रो बृहस्पतिश्च ॥ छन्दः—१, ३, ४-६ अनुष्टुप्; २ जगती; ७-११

त्रिष्टुप्; १२-१४ गायत्री ॥

HYMN 137

Seer—1, shirimbithah; 2 Budhah; (3 Vamadevah) 4-6 Yayatih; 7-11 Tiraschi (Angirasau) Dyutano va; 12-14 Sukakshah. Subject—Matter—Alkashminashnam; 2. Vishvedeva Ritvikstutirva (3 Dadhikrah) 4-6 Somah Pavamanah; 7, 8, 10-14 Indrah; 8 (fourth part) Marutah; 9 Indro Brihaspatischa. Metre—1, 3, 4-6 Anustup; 2 Jagati; 7-11 Tristup 12-14 Gayatri.

यद्वच्च प्राचीरजगन्तोरो मण्डूरघाणिकीः ।

हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाश्वः

॥ १ ॥

O Divisioned slaughtering Army, when you foremost march onward all the enemies of the mighty king are found dead like froth and foam.

कर्पूरः कपृथमुद् दधातन चोदयत सुदत वाजसातये ।

निष्टिग्रयः पुत्रमा व्यावयोतय इन्द्रं सुबाध

इह सोमपीतये

॥ २ ॥

O leaders of man, you pouring happiness on the people and obstructing the destructions for drinking for drinking of Soma juice and for protection for gaining wealth have here among you, make go forward, please and encourage the mighty king who is the son of a mother telling about the desired end of task.

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।

सुरभि नो मुखं कर्त प्र ण आयूषि तारिषद् ॥ ३ ॥

I know the work and training of conquering speedy horse who neigh when carries the king mounting on its back. Let this make our face brave and make us live long.

सुतामो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।

पवित्रवन्तो अक्षरन् देवान् गच्छन्तु वो मदाः ॥ ४ ॥

The Soma-juices pressed, most palatable, gladdening, put on the *Dashpaavitra* are flowing for the mighty king. Let these gladdening juice also go to you, the learned men.

इन्द्रुरिन्द्राय पवत इति देवासो अब्रुवन् ।

पाचस्पतिर्मखस्यते विश्वस्येशान् ओजसा ॥ ५ ॥

Induh, the most powerful protective potency of the world spreads out for the grace of God. The master of vedic speech governing over the universe through his power desires the good acts (on the part of men)—this speak the learned men.

सहस्रधारः पवते समुद्रो वाचमीडस्त्रयः ।

सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

The-enlightened man who possesses thousand of vedic speeches (hymns) who give pleasure to all, who is initiator of knowledge and language, who is master of riches and is the friend of Indra, the Almighty Divinity spreads knowledge every day.

अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशर्मिः सहस्रैः ।

आनु तमिन्द्रः शच्या धमेन्तमपस्नेहितोर्नुमणा

अधत्त

॥ ७ ॥

The Arrogant, tyrant (Krishna) ruler with ten thousand army-men subjugate the divided subject of another state. But the might king of that state who is loved by all, through his wisdom and action guard his kingdom from his roaring enemy and drives the violent army away from his kingdom.

द्रप्समपश्यं विपुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।

नभो न कृष्णमवतस्थिवांसमिष्यामि

वो वृषणो युध्यताजौ

॥ ८ ॥

I, the ruler see the arrogant tyrant king facing a critical situation and sitting in the valley of the river dividing boundry. O men of bravery, you fight him in the battle, this I desire.

अव द्रप्सो अंशुमत्या उपस्थेऽधारयत् तन्वं तित्विषाणः ।

विशो अदेवीरभ्या चरन्तीर्बृहस्पतिना

युजेन्द्रः ससाहे

॥ ९ ॥

The arrogant king in the valley of the river dividing boundry gaining force finds spreads of his power. The mighty ruler with the man who is master of knowledge frustrates the encountering subjects which are totally deprived of the righteous deeds and thought.

त्वं ह त्वत् सुप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
 गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो
 भुवनेभ्यो रणं धाः ॥ १० ॥

O mighty king, you manifesting your grandeur become the enemy of the seven organs (by having a strict control over them) and for the well-being of the seven vast territories of the globe wage war and find the space and earth safe

त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन् धृषितो जघन्थ ।
 त्वं शुष्णस्यावातिरो वर्धत्रैस्त्वं
 गा इन्द्र शन्येदविन्दः ॥ ११ ॥

O holder of bolt you with your weapon over powering the enemies gain unequalled power and with the fatal means you drive away the man exploiting the subject and you restore the lands through your power and wisdom.

तमिन्द्रै वाजयामसि मुहे वृत्राय हन्तवे ।
 स वृषा वृषभो भुवन् ॥ १२ ॥

Let us strengthen the king for killing the great enemy. May he be strong and pourer of prosperity.

इन्द्रः स दामने कृत ओजिष्ठः स मदै हितः ।
 द्युम्नी श्लोकी स सोम्यः ॥ १३ ॥

The mighty king has been made for giving bountee. He has been put powerful in his rapture, He is praiseworthy and is of genial temperament

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।
 यवक्ष ऋष्वो अस्तृतः ॥ १४ ॥

The mighty ruler praised by praises is as strong as thunder-bolt. He is unassailable invincible great and bears the responsibility of state.

सू० १३८ ॥ ऋषिः—वत्सः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 138

Seer—Vatsah. Subject—matter—Indrah. Metro—Gayatri.

महौ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँईव ।

स्तोमैर्वत्सस्य वावृधे

॥ १ ॥

The mighty ruler who is great with his power like the cloud to rain grow stronger and stronger with praise and admiration of friend (Vatsa).

प्रजामृतस्य पिप्रतः प्र पद् भरन्तु वह्नयः ।

विप्रा ऋतस्य वाहसा

॥ २ ॥

When the men holding and carrying out the responsibility of state obeying the command of truth strengthen the subject the persons of wisdom become the guardians of truth.

कण्वा इन्द्रं यदकृतु स्तोमैर्यज्ञस्य सार्धनम् ।

जामि ब्रुवत आयुधम्

॥ ३ ॥

When the learned men with hymns make the king accomplisher of *Yajna*. They tell the weapon as useless (as their words are arms).

सू० १३९ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनी ॥ छन्दः—१, ४ बृहती; २, ३ गायत्री; ५ ककुप् ॥

HYMN 139

Seer—Shashkarnh. Subject-matter—Ashvinau. Metro—1, 4 Brihau; 2, 3 Gayatri; 5 Kakup.

आ नूनमश्विना युवं वृन्मस्य गन्तुमवसे ।

प्रास्मै यच्छतमवृकं पृथु च्छर्दिष्युतं या अरातयः ॥ १ ॥

O father and mother you both come hither to help and

favour your lovely child. You bestow on him a dwelling spacious and secure and keep malignities a far from him.

यदन्तरिक्षे यद् दिवि यद् पञ्च मानुषाँ अनु ।

मृष्णं तद् धत्तमश्विना

॥ २ ॥

O teacher and preacher, you both bring to us that prosperity and manliness which is in heaven which is in firmament and in the five classes of people (four Varnas and one Avarna).

ये वाँ दंमोऽश्विना विप्रांसः परिमामशुः ।

एवेद् काण्वस्य बोधतम्

॥ ३ ॥

O teacher, and preacher you hear and construe the praise learned man among enlightened persons who have thought upon your wondrous deeds.

अयं वाँ घर्मो अश्विना स्तोमैर्न परि पिच्यते ।

अयं सोमो मधुमान् वाजिनीवम्

येन द्रुवं चिक्रेतथः

॥ ४ ॥

O teacher and preacher, you are the lord of knowledge and wealth. This your fire of Yajna is poured with hymns and oblations. This juice of Soma, the group of some herbs is for you and is very sweet. Through this you think upon the foe.

यदप्सु यद् वनस्पतौ यदोषधीषु पुरुदंमसा कृतम् ।

तेन माविष्टमश्विना

॥ ५ ॥

O physician and surgeon, you both guard me through that active achievement which you attained in waters, in the tree and in herbs. You are the master of many of mysterious deeds.

सू० १४० ॥ ऋषिः—शशकणः ॥ देवता—अश्विनी ॥ छन्दः—१

वृहती; २-४ अनुष्टुप्; ५ त्रिष्टुप् ॥

HYMN 140

Seer-Shashakarnah. Subject-matter-Ashvinau. Metre-
1 Brihati ; 2-4 Anustup ; 5 Tristup.

यक्षासत्या भुरण्यथो यद् वा देव भिषज्यथः ।

अयं वा वत्सो मतिभिर्न विन्धते हविष्मन्तं

हि गच्छथः

॥ १ ॥

O physician and surgeon, you are the custodians of truth and you are the men of merits. As you strengthen the men so, you treat them medically also. This admirer of yours does not find you with his admirations as come to him who has faith in you.

आ नूनमश्विनोऽर्हृषि स्तोमं चिकेत वामया ।

आ सोमं मधुमत्तमं घर्म सिञ्चादथर्वणि

॥ २ ॥

The seer with his praiseworthy knowledge thinks upon the praise of these physician and surgeon. He pours upon the man of firm conviction, the luminous most sweet knowledge.

आ नूनं रघुवर्तन्ति रथं तिष्ठाथो अश्विना ।

आ वा स्तोमा इमे मम नभो न चुच्यवीरत ॥ ३ ॥

O teacher, and preacher, you mount on your car that rightly rolls upon its path. May these my praises make you speed hitherward like a cloud of heaven.

यद्य वा नासत्योक्थैराचुच्यवीमहि ।

यद् वा वाणीभिरश्विनेवेत् काण्वस्य बोधतम् ॥ ४ ॥

When, O Nasatyas, truthful ones we this day make you speed hither with our praises. You O teacher and preacher, remember the most learned man specially.

यद् वा कक्षीवा उत यद् व्यश्न ऋषिर्यद् वा दीर्घतमा जुहाव ।

पृथी यद् वा वैन्यः सादनेष्वेवेदतो

अश्विना चेतयेथाम्

॥ ५ ॥

O Acharya and Purohita (Ashvinau) as the man of activity (Kakshivan), as the man of various wits (Vyashva), as the man of great ignorance, as a seer, as the son of learned men and as the man of vast experience call and praise you in the assemblies so we ask you come and think of my words.

मू० १४१ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनी ॥ छन्दः—१

विराडनुष्टुप्; २ जगती; ३ अनुष्टुप्; ४, ५ बृहती ॥

HYMN 141

Seer—Shashkarnah. Subject-matter-Ashvinau. Metre—
1 Virdanustup ; 2 Jagati ; 3 Anustup ; 4, 5 Brihati.

यातं छर्दिष्य उत नः सुरसा भूतं जगत्पा उत नस्तनूपा ।
वर्तिस्तोकाय तनयाय यातम् ॥ १ ॥

These teacher and preacher (Ashvinau) are the protectors of houses, they are the guards of each other, they are the protectors of world and become the protectors of our bodies, and may they come to our house for the good of our children and sons.

यदिर्त्रेण सूर्ये याथो अश्विना यद् वा वायुना
भवंथः समोक्सा । यदादित्येभिर्ऋक्षभिः
सुजोषसा यद् वा विष्णोर्विक्रमणेषु तिष्ठथः ॥ २ ॥

These day and night (Ashvinau) move with the sun in the same sphere or range, they become co-dweller of air (in firmament) they have their contact with twelve months and Ribhus, the cosmic rays and they also rest in the cosmic arrangements or the adventures of Divinity, i.e., the worlds.

यद्याश्विनावहं हुवेयु वाजसातये ।
यत् पृत्सु तुवणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥ ३ ॥

I for the gain of power and knowledge call Ashvinau, the commander and King as their strength is meant to destroy foe-men in battles. Thus their protective power is excellent.

आ नूनं यातमश्विनेमा हव्यानि वां हिता ।

इमे सोमांसो अर्धिं तुर्वशे यदाविमे कर्णवेषु वामय ॥ ४ ॥

O commander and King, you surely come hitherwards. For you both these palatable preparations are kept safe. These prosperities and strength which remain in the man having control over violent powers, which are in ordinary man (Yadav) and which of them are in learned men, really are of yours.

यन्नासत्या पराके अर्वाके अस्ति भेषजम् ।

तेन नूनं विमदाय प्रचेतसा ह्यर्दिर्वत्सार्य यच्छतम् ॥ ५ ॥

O truthful physician and surgeon, what ever healing medicine is available in the near place and whatever in distant place, there by, O learned ones, give relief to man in trouble (Vimadaya) and the man loved by all.

सू० १४२ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनो ॥ छन्दः—१-४

मनुष्टुप्; ५, ६ गायत्री ॥

HYMN 142

Seer—Shashkarnah. Subject-matter—Ashvinau—Metre—1-4 Anustup, 5, 6 Gayatri.

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः ।

व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः

॥ १ ॥

I, with the shining knowledge and speech of the teacher and preacher, attain thought and understanding. Let this marvellous knowledge and speech give conviction and riches to mortals.

प्र बोधयोषो अश्विना प्र देवि घ्नते महि ।

प्र यज्ञहोतरानुषक् प्र मदाय श्रवो बृहन्

॥ २ ॥

Let this dawn give rise to day and night both. Let this great luminous one and giver of corn wake all. O Hotar of Yajna you wake me frequently for fame and happiness.

यदुषो यामिं भानुना सं सूर्येण रोचसे ।

आ ह्यमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥ ३ ॥

When this dawn accompanies the light it shines with the sun.
Then this wheel of day and night spreads on the house
occupied by men.

यदापीतासो अंशवो गावो न दुहू ऊर्धभिः ।

यद्वा वाणीरनूषत प्र देवयन्तो अश्विनौ ॥ ४ ॥

When the yellow juices of Soma are pressed like the cows
pouring milk from their udders and when men desiring God
pray him in night and day.

प्र धुम्नाय प्र शक्से प्र नृपाद्याय शर्मणे ।

प्र रक्षाय प्रचेतसा ॥ ५ ॥

Then, these two, the teacher and preacher conscious of their
duties become capable for gaining brilliant fame and strength
they become able to gain happiness serving to men and also
for cleverness.

यन्नूनं धीभिरश्विना पितुर्योना निषीदथः

यद्वा सुम्नेभिरुक्थ्या ॥ ६ ॥

Since these teacher and preacher whom all praises are due
with their wisdom and acts are praiseworthy therefore, they
with many pleasures rest in the shelter of God who is the
father of all.

सू० १४३ ॥ ऋषिः—१-७ पुरुमीडाजमीढो; ८ (१-२ पादः) वामदेवः

८ (३-४ पादः), ९ मेघ्यातिथिः ॥ देवता—अश्विनौ ॥ छन्दः—त्रिष्टुप्

HYMN 143

Seer—1-7 Purumeedhajmeedhau ; 8 (1-2 Padah)
Vamadevah ; 8 (3-4 Padah), Kshetrapatih 9 Medhyatithih.
Subject-matter-Ashvinau. Metre-Tristup.

तं वां रथे वयमद्या हुवेम पृथुञ्जयमश्विना संगतिं गोः ।

यः सूर्या वहति बन्धुरायुर्गिर्वीहसं पुरुतमं वसुयुम् ॥ १ ॥

O king and Minister, May we possess that car of yours which has a great speed, which makes accessible all parts of the globe, which catches speed by scientific media, which is biggest in stature and which carries riches. This is that car which has bands devices and has in it the light and heat of sun.

युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।

युवोर्वपुर्भिरपृक्षः सचन्ते वहन्ति

यत् कंकुहासो रथे वाम्

॥ २ ॥

O teacher and preacher You are like the men of divine power, you always preserve the radiance of knowledge, and you attain the glory through your wisdom and power. When the horses or bullocks carry you both in chariot the food closely follows your body.

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।

ऋतस्य वा वनुषे पूर्व्याय नमो येमानो

अश्विना ववर्तत

॥ ३ ॥

O teacher and preacher, Who, the giver of corn and grain for protection and with praises for your drinking of herbacious juice, does arrange ? Who does remain trying to attain the perfect knowledge with respect.

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नास्त्योष यातम् ।

पिवाथ इन्मधुनः सोम्यस्य दधथो

रत्नं विधत्ते जनाय

॥ ४ ॥

O truthful king and minister, you are the guardian of people. You both come to this Yajna by the chariot devided with light and drink the sweet juice of Soma and bring for the industrious man the most precious stones and metals.

आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
 मा वामन्ये नि यमन् देवयन्तः सं यद् ददे
 नार्भिः पूर्या वाम् ॥ ५ ॥

O King and minister, you come to us with the swift car
 devised with light or electricity etc. from land and from
 space. The other torturing forces may not hinder you as
 you are fastened with old bond of brother-hood.

न नो रयिं पुरुवीरं बृहन्तं दत्त्वा मिमाथामुभयैवस्मे ।
 नरो यद् वामश्चिना स्तोममार्बन्तसधस्तुतिमाजमीढासौ
 अगमन् ॥ ६ ॥

O wondrous King and minister, you produce a great treasure
 enriched with heroes in both the groups, (Male and female)
 of ours. When the people come to your praises, the men
 having eternal wealth (Ajmeedhasah) do your praise
 together.

इदेह यद् वां समना पंपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
 उरुष्यतै जरितारै युवं ह श्रितः कामौ
 नासत्या युवद्रिक् ॥ ७ ॥

O King and Minister. You are the possessors of knowledge
 and riches both. May come to us that good wisdom which
 serves you both. You both, O truthful ones guard the man
 who praises merits. To you is my wish directed.

मधुमतीरोषधीर्घाव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
 क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो
 अन्वेनं चरेम ॥ ८ ॥

May the herbacious plants be sweet for us and may the
 heaven and waters be full of sweetness, may the firmament
 be sweet, may the master of field (peasant) be full of sweet-
 ness and may we follow him uninjured.

पुनार्यं तदक्षिना कृतं वा वृषभो दिवो रजसः पृथिव्याः ।
 सहस्रं शंसा उत ये गार्विष्टौ सर्वा इत् तां उप
 याता पिबेभ्यै

॥ ९ ॥

O King and minister, your work deserves our wonder and praise. You both are the ruler of land, space and heaven, there are thousands of salient features in the range of knowledge are you approach them closely for having a full drink of them.

Here ends the complete english commentary of the Atharvaveda by Acharya Vaidyanath Shastri.
